UNITARIAN WORD & WORK

MAY
1911

The Monthly Bulletin of the American Unitarian Association, The National Alliance of Unitarian Women, The Unitarian Sunday School Society, Young People's Religious Union, and The Unitarian Temperance Society

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AMERICAN UNITARIAN ASSOCIATION
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THE UNITARIAN NATIONAL SOCIETIES

REPRESENTED IN THIS ISSUE OF WORD AND WORK

THE AMERICAN UNITARIAN ASSOCIATION

The Association was founded in 1825, its object being "to diffuse the knowledge and promote the interests of pure Christianity. In furtherance of this purpose the Association publishes books, reports, and tracts; supports missionaries; establishes and maintains churches, and aids in supporting ministers; assists students in preparing for the ministry; and helps fellow-citizens of foreign birth and speech in entering upon their American life. It administers endowments for the benefit of schools and churches of the Unitarian order; for the relief of poor and worthy ministers and the widows of ministers; for providing public lectures in centers of population; for the benefit of schools for colored people in the South; and for many other beneficent purposes.

THE NATIONAL ALLIANCE OF UNITARIAN WOMEN

The National Alliance was organized in 1890, and has for its aims primarily to quicken the religious life of the Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation and fellowship; to promote local organizations of women for missionary and denominational work; to bring them into helpful association; to collect and disseminate information regarding all matters of interest to the denomination, such as needs of local societies, facilities for meeting these needs, work to be done, the collection and distribution of money, and in general to devise ways and means for the most efficient usefulness of the women of the Unitarian fellowship.

THE UNITARIAN SUNDAY SCHOOL SOCIETY

The Society was founded in 1827, and exists for the purpose of co-operating with the churches and Sunday schools and the homes of the Unitarian denomination in promoting the religious and moral education of the rising generation. It seeks to increase the number, size and efficiency of the Sunday schools; to publish manuals for use in the Sunday school and the home; to keep abreast with the progress and application of psychology and pedagogy to religious education; and to disseminate knowledge of the principles and methods involved.

THE YOUNG PEOPLE'S RELIGIOUS UNION

The Union was organized in 1896, and its purposes are to foster the religious life; to bring the young people of the Unitarian churches into closer relations with one another; and to spread rational views of religion and to put into practice such principles of life and duty as tend to uplift mankind. The cardinal principles of the Union are truth, worship and service. It maintains a field secretary to promote the organization of the young people and to extend the fellowship of the Union.

THE UNITARIAN TEMPERANCE SOCIETY

The Temperance Society is practically the working committee of the Unitarian churches to promote the cause of temperance in every way possible. It publishes and freely distributes addresses, pamphlets, leaflets and tracts, and furnishes temperance news and facts to the public press. It arranges for conferences on the subject of temperance and sends speakers to general meetings where this subject may properly have a share in the interest and attention.

UNITARIAN WORD AND WORK

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UNITARIAN WORD & WORK

Monthly Bulletin of the American Unitarian Association, National Alliance of Unitarian Women, Unitarian Sunday School Society, Young People's Religious Union, and Unitarian Temperance Society

Vol. 14 MAY, 1911 No. 8

EDITORIAL

ALL of the national societies belonging to the Unitarian fellowship, with the exception of the National Conference, hold their meetings in Boston in Anniversary Week, beginning Monday, May 22d. The preliminary programmes have been sent out to the churches. The first programmes will be ready about the 15th of May. It should be noted that each society arranges its meeting independently and cares for the conduct of its own business. If any minister or any of the people of our churches wish to comment upon the arrangements for the Anniversary Week meetings they will kindly address their communications to the officers of the particular Society to which their comment relates. The Programme Committee of the American Unitarian Association is responsible only for the meetings of that Association, and the Programme Committee of the Women's Alliance only for the meetings of the Alliance, and so on. In particular let it be remembered that the Unitarian Festival, with which the week closes, is not a function under the direction of the Association or any other of the societies. It is a dinner given to the ministers and their wives by the generous good-will of the laymen of the churches of Boston. The various societies have prepared interesting and instructive programmes for their meetings, and the attendance of members and friends should be worthy of the importance of the causes which the societies represent and serve.

IT is not infrequently that so-called "liberal" preachers in orthodox denominations good-naturedly inform us that in many localities the further existence of Unitarian churches is quite unnecessary and that it is only a question of a few years when Unitarianism, as such, may consider itself a thing of the past. The claim is made that all the other churches are becoming more liberal and gradually taking possession of the ground formerly occupied by the Unitarians. The creeds of other churches, they contend, are becoming less binding and the clergy of other churches are quite willing to make all sorts of concessions in relation to church membership. Even Unitarians themselves are sometimes innocently misled by such arguments and fail to see clearly that the nature of Unitarianism is misunderstood by those who accept such assertions. For there are, among others, at least three good reasons why other denominations

cannot do our work. They are as follows:

UNITARIANISM, if true to its traditions, is the van of the great army of religious endeavor. Because the army itself arrives on the ground once occupied by the van, is no reason for concluding that the purpose of the van has been superseded. One must have a very diminutive faith to suppose that the vast possibilities of religious thought and the ever-fascinating allurements of spiritual interpretation are about to be exhausted and all the processes of human progress brought to a standstill. Never in the history of the world have more intense appeals been made than are made today for an intelligent adjustment of the human soul to an ever-expanding and bewildering environment. We sometimes forget that a new world arrives with every new generation and while it is the very genius of orthodoxy to insist that the new generation shall accept the standards of the one that went before it, the exact reverse has always been the Unitarian contention. Let the other churches progress as much as possible. But do not let them suppose that because they are warming themselves at our still smoldering campfires we are not still at the front, making new explorations of truth and preparing the way for increasing multitudes.

A SECOND reason why other churches cannot absorb the life of Unitarianism is because they are essentially authoritative or paternal rather than democratic in character. Nearly all of the other denominations have a well-established or implied system of discipline. The individual, supported and counselled by friendly contact, is not trusted to shape his own conduct and choose his own methods of spiritual edification. The question, "What is best for me?" is supplanted by the question, "What does the church prescribe for me?" In the one case the individual must adapt himself to the establishment; in the other case, as in a well-regulated family, the individual may consult his own sense of personal responsibility and honor.

This was illustrated in an incident which came to our notice a few weeks ago. A business man on his death-bed requested a certain Unitarian minister of whom he was very fond to represent him at his funeral. But the family were identified with another church. The pastor of this other church flatly refused to attend the funeral at which a Unitarian was to speak, saying that his bishop would reprimand him for so doing and it was contrary to the rules of his church. He also argued that the wishes of a dying man were not binding in such a case. The attitude of servility to ecclesiastical authority can never supersede the attitude of loyalty to the inner monitor of justice and of love.

IN the third place, religion among Unitarians is regarded as a natural force rather than a supernaturally revealed system of thought. The typical Unitarian trusts this force that works in and through human life as inevitably as gravitation works in and through ponderable bodies. He seeks to apply this elemental force to the needs of humanity. He recognizes it as the motive of righteousness, love, beauty, service and worship. But religion, as expressed in the creeds and in the various schemes of orthodoxy, is a conditional acquisition. He, and he only, possesses it who has satisfied

the establishment, or conformed with certain authorized interpretations of religion. The Unitarians were recently described as "happy-go-lucky fellows who do not believe in hell." By the same token it might be said that astronomers are cheerful souls who do not believe that the earth is flat. This confidence in God and the stability of the universe relieves them, if not the victims of a guilty conscience, of all foolish fears. As long as the evening star is shining, they are, spiritually speaking, at peace with the world they are now living in and not over-worried about the world they are going to. And it is all because religion is theirs for the same reason that heredity is theirs because it is God's will, who created *both,* that it should be theirs.

For these and various other reasons, there is no immediate probability that our mission, as a distinct and necessary part of organized religious activity, will be taken from us. Patronizing comments about our superfluous occupancy of the present field of religious interest merely show that we are not understood. And this blindness to our real importance as a factor in the higher religious life of the world in itself indicates how impossible it would be for other churches to do our specific work.

IT is always a source of inspiration when a minister who has served his church with great industry and faithfulness receives some acknowledgement on the part of his congregation at one of its annual meetings. We have been very greatly impressed with the resolution which we quote below, passed by one of our vigorous Societies under the leadership of a young minister who has been settled for two years. Such expressions of appreciation not only hearten and encourage the minister himself, but tend to call the attention of the Society to the fact that the spirit of sympathetic co-operation prevails, inspiring such courage and resolution throughout the organization as will not tolerate defeat. Ministers need, from time to time, a visible testimonial of success; for, unlike the carpenter, the road-maker, and the writer of books, it is not easy for a clergyman to see concrete results of his faithful labors.

The following is the resolution to which reference is made:

"Resolved, That we, the members of the First Parish, in ....., in annual meeting assembled, cannot allow this opportunity to pass without testifying to our deep sense of gratitude to the minister of this church, Rev. ....., for his invaluable services to the church at large and to us as individuals. Under his inspiring leadership we have had a year of most gratifying success, which, we believe, is chiefly due to his spiritual power as a preacher; and we hope this success has been of the truest kind, for us and for him, a real triumph of religion, and therefore a permanent and priceless gain. We hereby pledge to our minister our continued loyalty and brotherly love; to this church, for which he is so nobly laboring, our renewed and unfaltering support; and to the cause of liberal religion a still greater devotion and a still larger measure of personal service."

THE QUESTION COLUMN

The following questions are sent to the editors of WORD AND WORK by Associate members of the American Unitarian Association. While the answers will attempt to represent the spirit, and as far as possible the opinions and beliefs of Unitarians in general, the Secretary of the Association is alone responsible for any religious or theological views which they may contain.

Question:

Should we disbelieve and reject all statements of the Bible that are inconsistent with science, evolution, reason, and sound philosophy, as well as to believe all statements in the Bible that accord with science, evolution, sound reason, and true philosophy?

Jericho, Vt. L. F. W.

Answer:

Properly understood, a simple Yes, would, in our opinion, answer your questions. The Bible is a collection of many books, written by many authors at different periods. None of these books were produced in what we understand to be the modern scientific or philosophical spirit. They treat human experience in the forms of history, mythology, poetry, the literature of reform and personal counsel. They should therefore be read, not as if they were treatises pretending to utter the final words concerning God, human life and destiny, but as sources of moral and spiritual strength and inspiration.

Question:

How is it that people who profess to be Christians, especially ministers, can uphold Union Labor Organizations as they are conducted and managed at the present day?

Willimantic, Ct. A. E. G.

Answer:

On the broad lines of progressive justice most reasonable people are agreed. But in the attempt to secure justice and apply it there is endless confusion and bitter controversies, involving all shades of personal prejudice and self-interest. Many good people who approve the essential purpose of labor organizations deplore their methods and condemn the means by which "they are conducted and managed at the present day." Inconsistencies such as you refer to, however, are due rather to the overworked sympathies of human nature than to any deliberate intention of doing wrong.

Question:

Has anything ever happened contrary to natural law—the beautiful law of Nature? S. R.

So. Paris, Me.

Answer:

Not to our best knowledge and belief, although we are often puzzled in our attempt to trace the path and determine the character of "natural law."

Question:

The phase of religion that especially interests me is, that it should be an inner, evolutionary, moral, and self-controlling force. F. E. P.

Viles, Pa.

Answer:

It would seem that you have found the eternal characteristic of essential religion.

American Unitarian Association

Headquarters: 25 Beacon Street, Boston

Rev. Samuel A. Eliot, D.D., *President* — Francis H. Lincoln, *Treasurer*

Rev. Lewis G. Wilson, *Secretary* — C. L. Stebbins, *Publication Agent*

F. Stanley Howe, *Assistant Secretary*

Ministerial Personals

Rev. A. M. Rihbany will be installed at the Church of the Disciples in Boston on May 18th, and Rev. A. B. Whitney at Plymouth on May 12th. Rev. J. C. Hodgins has accepted a call to the First Parish of Framingham, Mass. Rev. George H. Badger has resigned as Secretary of the Middle States Conference, the resignation to take effect next November. Rev. M. R. Kerr has resigned at Greeley, Col. Rev. O. E. Duerr, formerly of Everett, Washington, has received a call to Chicopee, Mass. Rev. A. M. Smith has resigned at Pomona, Cal., to accept a call to Berkeley, Cal. Rev. E. A. Chase has resigned at Brewster, Mass., to accept a call to Westwood, Mass.

Buildings

The new church of the Unitarian Society in San Diego, Cal., was dedicated on the evening of April 4th, many of the California ministers taking part. The Field Secretary of the Association, Dr. Wilbur, presided, and Rev. H. W. Foote, Secretary of the Department of Education, gave the greetings of the Association. The church is a very real addition to the architecture of San Diego. It is built in the style of the Spanish Renaissance. The main room seats three hundred and fifty people, and the Sunday school room two hundred and fifty. There are also convenient class rooms, a club room, a minister's study, a ladies' parlor, a kitchen, and an observatory in the tower. The building is admirably placed upon a lot which cost $15,000. The church cost some $25,000; and the only indebtedness will be a loan from the Loan Fund of the Association. The Society and its energetic minister, Rev. C. J. Harris, deserve great credit for its notable achievement.

This dedication makes California the banner State in church building this year. There have already been dedicated new churches for the Societies at Woodland, Eureka and Fresno. Next year Minnesota gives promise of being the banner State, as new churches are now in process of building at Duluth and for the Swedish Societies at Springvale and Dalbo. The parish house for the Norwegian Society at Hanska, Minnesota, has just been completed.

Two Massachusetts Societies have just completed the purchase of excellent parsonages. These are the Societies in Framingham and Plymouth. The new churches for the Society in West Somerville and for the Third Church in Cambridge are making rapid progress and will be dedicated in the fall.

Journeys

The recent preaching appointments of the President of the Association have been at Arlington Street Church in Boston, where he has conducted three services; at King's Chapel in Boston, and at Portland, Me.; Brooklyn, N. Y.; Washington, D. C.; White Plains, N. Y.; and at Vassar College, Poughkeepsie, N. Y. He has just returned from speaking at the meeting of the

National Federation of Religious Liberals in New York and he has also recently addressed the Unitarian Club of Boston.

The Secretary of the Association has returned from his Southern journey. He preached two Sundays in Atlanta, Ga., two Sundays in Charleston, S. C., and one Sunday in Jacksonville, Fla. Since his return he has preached at Wollaston and Taunton, Mass.

The Secretary of the Department of Education has kept his crowded list of appointments on the Pacific coast. He is visiting every one of the churches, from San Diego in the south to Vancouver in the north. At this writing he is in Montana, visiting the churches there, and will reach his home at Ann Arbor about the 8th of May.

The New England Secretary has preached at Dedham, Reading and Fall River; the Middle States Secretary has been attending the Meadville Conference at Dunkirk, and the Pacific coast Secretary has been to the Pacific Conference at San Diego. The Secretary of the Department of Comity and Fellowship has been busy with the preparations for the Federation meeting in New York. His recent preaching and speaking appointments have been at Norwell, Newton, Lynn, Cohasset, Watertown and Milton.

Missions

Good progress has been made during the last month in the development of new opportunities of service. Dr. J. W. Rowlett, of Atlanta, has spent a month at San Antonio, Texas, and the result has been the formation of a provisional Unitarian Society, with officers duly elected. A subscription has been raised and the new Society has asked the Association for such financial aid as may enable it to settle a minister next fall. San Antonio is a rapidly growing city, and an important centre for our work. Rev. Manley B. Townsend, of Sioux City, has been for the last two weeks at Memphis, Tenn., with a view to testing the situation in much the same way as Dr. Rowlett tested the situation at San Antonio. Both of these enterprises follow the stimulating visits of Rev. A. L. Hudson last winter. Rev. J. D. O. Powers, of Seattle, is conducting Sunday services for a group of Unitarians in Tacoma, Washington, and reports good progress. The new movements in Greater New York, centering at Washington Heights in the Manhattan borough and at Jersey City, are going forward under the leadership of Rev. T. S. Robjent and Rev. H. C. Ives.

Annual Meeting

The annual meeting of the Association will be held in Tremont Temple, in Boston, on May 23d and 24th. On the afternoon of Tuesday, the 23d, the usual reports will be given by the officers of the Association and greetings received from other fellowships. In the evening the anniversary sermon will be preached by Dr. Crothers of Cambridge. The Wednesday morning meeting will be given to business. On Wednesday afternoon there will be addresses by workers in the field and in the evening a Laymen's Rally. Notices have been sent out to the members of the Association and to all the churches entitled to send delegates. It is hoped that many of the members of the Association and interested friends will attend the meetings. This is our opportunity for reviewing our work, enlarging our visions and exalting our hopes.

Department of Social and Public Service

Plans are in process for the arrangement at headquarters of a social service museum, which shall illustrate the social activities of the churches. Taken together, the churches are carrying on many kinds of work, and it is believed it will be both interesting and useful if this work can be set forth in a graphic way. It is proposed to gather photographs, maps, parish year-books and whatever else throws any light on the subject in the office of the Department, where they will be displayed by some convenient method. Photographs have already been obtained illustrating what one church is doing. There is, first, a picture of the church building; then two pictures which give a notion of the surrounding neighborhood, and others showing the gymnasium classes of the boys and girls at exercise, two large clubs of girls, classes in sloyd, basket-making, and the violin, and a roomful of boys at games,—ten photographs in all. These pictures give an excellent idea of the work which the church is doing among the people of the neighborhood, and may well convey suggestions to those who are interested in similar activities elsewhere. Besides the photographs there will be a brief typewritten statement or description, and the church year-books and occasional reports will be filed conveniently for reference. As the museum grows it is probable that certain tabulations can be made which will show in another way how the churches generally are trying to meet their social obligations. Church which are doing an institutional work, or are maintaining settlements, or which through their members are affiliated with the philanthropies of a city or town, or are carrying on any kind of social service, are invited to send to the Secretary of the Department photographs or charts or maps which will illustrate their work. The size of photographs is not prescribed, but they ought not to be too small; eight inches by ten is a good dimension. The value of such a museum will depend upon how the churches co-operate to make it a success, and we bespeak their active interest.

The May issue of the *Social Service Bulletin* is by Meyer Bloomfield, on "Vocational Guidance," a subject of great and growing importance. Boys and girls are sent out into the world with no adequate training, and many of them drift into "blind alley" occupations which lead nowhere and offer no hope of advancement in the future. This *Bulletin* shows how to meet and, if possible, to overcome this tendency. It shows how to get at the capabilities of young people and to direct them to the industries for which they have a natural aptitude.

The Secretary of the Department has lectured on "Housing Reform" in Salem, Pittsfield, Florence and Walpole, and has kept other appointments at Beverly and Northampton.

National Alliance of Unitarian and Other Liberal Christian Women

Headquarters: Room 10, 25 Beacon Street, Boston, Mass.

Miss Emma C. Low, *President*
153 State St., Brooklyn, N. Y.

Mrs. Emily A. Fifield, *Rec. Sec.*,
4 Ashland St., Dorchester, Mass.

Mrs. Lucia Clapp Noyes, *Treasurer*
11 St. John St., Jamaica Plain, Mass.

Mrs. Robert H. Davis, *Cor. Sec.*,
19 East 44th St., New York

Miss Florence Everett, *Clerk.* Office hours 9.30 A.M. to 4 P.M.

The annual meeting claims the attention of the branches this month. The call for the meeting, at which time occurs the biennial election of vice-presidents and directors, has been sent to each branch, with ballots, which may be returned to the recording secretary by delegates unable to attend the meeting. Blank lines are left for any additional nominations.

The event of the month has been the meeting of the board in New York, on April 14th. The president, two vice-presidents, the two secretaries and directors from Michigan, New York, New Jersey, Rhode Island and Massachusetts were present. Post Office Mission committees and officers of several branches were also admitted and the meeting was of unusual interest. On the preceding day the visiting members were made welcome at luncheon by the director in Flushing, and a meeting of the Flushing branch followed. On the day of the board meeting the members were entertained by the League at the Church of the Messiah, and a Post Office Mission meeting followed the luncheon.

The President reported visits to branches in Rochester and Syracuse. The recording secretary mentioned visits at Christ Church, Dorchester, and at Channing Church, Newton, Mass. An interesting report from the New England Vice-President gave details of a most satisfactory trip to Vermont, stopping first at Windsor, "where a band of earnest women is serving loyally the best interests of the local church." Then to Montpelier, where a Junior Alliance, with fifteen members, was formed and a meeting of the branch held, and on to Burlington, with its newly organized society, its morning sewing meeting, luncheon and afternoon Alliance session. The report continued:

"Going from a large neighborhood meeting in Dorchester, and returning to attend one of exceeding interest and profit in Plymouth, I am more than ever persuaded of the difficulties that beset the branches without near neighbors when they try to get the national spirit. Even the visit of an officer is not to be compared with the coming together of branches for conference and fellowship. In Brattleboro last June we did have a neighborhood meeting, thanks to Massachusetts and New Hampshire, no other Vermont branch being present.

"It has been good to meet these workers, all we have in the Green Mountain State. Their cordiality and royal hospitality will long be treasured. The recollection is bracing, as was the air of that colder clime."

The Treasurer reported all the appeals for this year completed. Prospective appeals were mentioned for Eugene, Oregon, and for the Priestley Memorial Church in Northumberland, Pa.

Life memberships have been received for Miss Annie R. Wall, New Bedford, Mass.; Miss Louisa Richard-

son, Providence, R. I., and Mrs. Annette M. B. Cressy, Concord, N. H. The names of Mrs. Maria F. Brown and Mrs. Mary G. Seagrave have been placed In Memoriam.

It was voted to send the President and Corresponding Secretary to represent the Alliance at the Western Conference, to be held at Indianapolis, May 15th-18th.

The New England Vice-President has helped to form an Alliance branch in Sterling, Mass., during the last month, but names of officers are not yet received.

At Davenport, Iowa, a branch of the Alliance has been formed, entirely distinct from the Ladies' Working Society. The president is Mrs. C. A. Fiske, and the secretary is Mrs. C. T. Lindley.

The next meeting of the Executive Board will be held in Boston on May 12th, 1911.

Reports were Received from the Western States

From *Ohio.*—Cleveland reports ever growing activites. A Bible class, including many students from other churches, is conducted by the minister, and a Social Club is most satisfactory in promoting the social interests of the church. The Post Office Mission is fine, the report showing a large distribution of literature. In recognition of Mr. Simons' tenth anniversary as minister the branch started an Endowment Fund, and liberal gifts have been made to appeals and to the church. The secretary writes: "Of all the special days we celebrate during the year, none gives us so much pleasure as the day of the first business meeting after the Fair. It is the Joy Day of the year, when we reap the harvest of our labors and enjoy to the fullest the giving away of the big sum of money we have gained."

The *Toledo branch* is in splendidly prosperous condition, with increased membership and growth in enthusiasm, with special efforts in philanthropy. "A feature of our social life deserves special mention. A plan has been adopted whereby the city is divided into four sections, each in charge of a committee, which strives to keep in touch with church members and friends living in its district and extending interest to others of liberal tendencies. Local gatherings are held and much has been done to promote sociability among the church people." Special efforts are made for the Sunday school to awaken a spirit of service in the children. The secretary adds: "We have all tried to use what talent we have and as an organization have received in spiritual and intellectual uplift more than we, as individuals, could give forth."

Marietta tells of well-attended meetings with increasing interest in Alliance and church. A miscellaneous monthly programme has been enjoyed. Weekly markets were established and have proved profitable. From the result of bazaars and sales $150 was given to the church and Alliance appeals answered. The P. O. Mission keeps the church Door Rack supplied and answers correspondents.

The *Youngstown* Alliance has studied the condition of local charity organizations. Prominent leaders in call here made addresses at the meetings. A literary programme has had for its main object the effort to gain more knowledge of Unitarianism and its leaders.

In the *First Church, Cincinnati,* all departments of work are under the general superintendence of the Alliance, hence the report covers a wider range of activities than belongs to the average branch. Considerable time has been devoted to the study of the Bible under the guidance of one of the members who has the art of calling out earnest discussion among the participants. While this class has been going over the details of Old Testament history, the minister has given monthly discourses at the regular meeting of the Alliance upon such larger topics as "The Bible of King James" and later versions; "The Books of Beginnings," "The Prophets and the Meanings of Prophecy," "The Psalm Book," and "Old Testament Drama and Fiction." The younger members care for the district nurse, the Associated Charities and the shut-ins; the Cheerful Letter and Post Office Mission Committee have charge of their special departments; the Sewing Circle works for the Fresh Air Society, of which the minister of the church has been president for twenty-six years; and all members lend a helping hand in every direction.

Unity branch of *Cincinnati,* of twelve members, maintains its loyal interest in the Unitarian cause. The programme consists of papers by members and occasionally one selected from the library in Boston. Donations have been sent to various churches, as well as Unitarian literature and a gift to Duluth, Minn., to assist in paying for an organ.

The new branch in *Dayton* is formed to further the social side of the Society. A few ladies meet bi-weekly to sew for the hospitals and to talk over plans for the coming growth of the church. An especial programme is omitted because its place is filled in the Study Classes in Religion and Ethics, held by the minister on Sunday mornings and Monday evenings, in which both men and women share. The enthusiasm in this new branch promises to make a place for itself in the midst of an orthodox community.

Michigan. — The eleven Michigan branches have been doing the usual things, giving suppers, fairs, etc., to enable them to maintain their good work. All have answered appeals. Most of the smaller branches have been without a minister for two or three years, and are in reality the churches. Among these heroic branches are Brooklyn, Onsted and Sherwood.

At *Ann Arbor* the meetings with varied literary programmes have been well attended; more than half the membership is outside the church. The Fortnightly, which is the Industrial band—no sooner were through with their yearly bazaar than preparations were begun for the next, "so that the enthusiasm had no chance to die down."

Detroit works in many directions and has an excellent Post Office Mission; has placed sermon racks in the hotels, the *Christian Register* in the Public Library, given the suppers for the Men's Club, entertained the State Conference with a luncheon, and in March observed its twentieth anniversary. Twenty-five dollars was given to the Southern missionary work, and the name of Mrs. Charles Emerson placed in the In Memoriam list. The Junior Alliance has furnished flowers each Sunday for the Sunday school, which are afterward distributed to the sick scholars, have worked for the children in hospitals and for the Protective League for Girls. A new constitution and by-laws has been printed, copies of which will be sent to anyone upon request. It was largely through the efforts of one member that the Junior Alliance was recently organized in Grand Rapids,—whose 26 members seem to be doing most excellent work.

The problem in the Holland Church in Grand Rapids is how to hold the older people, who insist upon the Dutch language being spoken at services and meetings, and the young people, who desire the English language used. "So the Junior Alliance was a saving means of grace." The Holland branch is most energetic in its efforts not only to provide funds, but opportunities for better acquaintance among church members and helping the needy. All Souls' branch of Grand Rapids has done much charitable work. The proceeds of a play were given to a scholarship fund.

Ever since the attractive little church at Harrietta was built, the people have longed for a bell, and are endeavoring—after all other wants are supplied—to lay aside a nest egg for the bell. (Is there not some church in these great States that no longer has any use for its bell and could give it to this most deserving body?)

The members of the Jackson branch are among the bravest and most optimistic of Alliance women. Undaunted by the numerous obstacles encountered in the past, they meet regularly and keep up the running expenses of the church by their untiring efforts. This also applies to Mt. Pleasant.

Kalamazoo reports profitable meetings and excellent work accomplished by the Post Office Mission Committee. Have given 50-cent handkerchiefs to twelve branches.

The Michigan Associate Alliance includes beside its eleven branches, Toledo, Ohio, and Indianapolis, Ind. It convenes twice a year, with a picnic in June and an October meeting held conjointly with the Michigan State Conference.

Mt. Pleasant and Kalamazoo, Mich., as well as Toledo, Ohio, have recently relinquished their ministers to Massachusetts.

Minnesota.—The Alliance, Unity Church, St. Paul, has a large membership active for the interests of the church. The past year a definite course of study was carried out, the subject being "The History of Unitarianism," papers being prepared by members.

The First Unitarian Church, Minneapolis, has had a satisfactory year. Out of the box lunch on Wednesday has grown a very good social luncheon, served to visiting friends, to members and their husbands, and to the trustees, who often have a meeting afterward at the church. About 50 persons attend these luncheons, and they are both pleasant and popular, in fact like a great church family. The Alliance also once each month serves a dinner for the Men's Club. The alternate meetings are devoted to a programme, with afternoon tea. On the whole, conditions are now the best of any time in the history of this Society. Three hundred dollars were contributed to the church expenses.

At the First Unitarian Church, Duluth, is a branch with but a single thought just now, the building of a new church home. The Alliance has been responsible for the church music and janitor service, and has contributed towards the minister's salary. The funds were raised by food sales and

bazaars. Now the problem is, to procure an organ.

At Unity Church, St. Cloud, the branch has just completed one of their hardest years. With a small membership they assumed the debt of reshingling the church roof, which has been completed. It was decided at the beginning of the year to make the regular meetings more social, and two of the members act as hostesses and serve a supper for the husbands and friends, these paying whatever they wish. No great amount of money raised, but the social relations were much enjoyed. This branch has paid for music, janitor, cleaning church and repairs, altogether $535, and also answered appeals, assisted Sunday school and mission in India.

The Nora Women's Society, Hanska, is in good working order, and has had interesting and exceptionally well attended meetings during the winter. Many social functions are held. The branch and all auxiliary forces have united their efforts to get the Village Church into serviceable condition. With the assistance of the National Alliance a furnace has been installed. During the past months all the people have been greatly interested in the annual struggle with the saloon interests, and for the fourth time have won, and this time so decisively that this struggle is not likely to be renewed again for some years.

Unity Circle, Luverne, reports many losses of members in various ways, and not having services puts a damper on the aspirations, but there are some faithful ones. They make quite an effort, at the Circle meeting, to get out a large number, especially of young people. Subscribed for four copies of WORD AND WORK, $10 for forest fire sufferers and for the Western Conference, $5 on deficit and $50 for insurance on the church.

The Underwood branch has only a small membership, but work together with good cheer and hope. They raised $95.70 this year, $20 more than last year.

Indiana.—At Indianapolis the branch is happy and active in the new church. Alliance meetings were maintained in the homes during the change from the old church to the new. Much sewing has been done and discussions have been held on modern literature, the Berlin Congress, the early history of Unitarianism, some aspects of Socialism and the political state of Turkey. The members have agreed to remove their hats in church, "to increase the comfort of those behind us." The Western Conference meets there in May.

Missouri and Southern Illinois.—The Eliot branch of the Church of the Messiah, St. Louis, has in the ten years of its existence increased its membership to 103. The work of the Alliance is in charge of fourteen committees, whose chairmen give each month reports of the work accomplished. The Cheerful Letter Committee sent out last year 1,592 books and magazines to people in various parts of the South and Southwest, from whom, as well as from the fifty correspondents of the Post Office Mission, many appreciative and pathetic letters have been received. The Book Committee receives from the American Unitarian Association copies of its latest publications, a percentage of the sales of which goes into the treasury of the Alliance. The Committee on Charities keeps in touch with the work of the Visiting Nurses' Association, and brings to the meetings reports of the visits made by the seventeen trained nurses who are now employed. To enlist the active interest of the church in the work of the Sunday school is one important line of opportunity for the Alliance, and the Sunday School Committee has been organized with this end in view, as well as to share with the superintendent and teachers the responsibility of the management of the school. The Eliot Fountain, which is the only public ice water fountain in St. Louis, is taken charge of by a committee, which attends to the delivery of the ice and keeps the fountain in repair. The Programme Committee plans and takes charge of the programmes which form a regular part of the monthly meetings. This year the subject of the course of studies is "The City's Children,"—at home, at school, at play and at work.

In addition to these committees are the Service, Domestic, Decoration, House, Sewing and Social Committees, whose duties are implied by their names, and whose service is as important as like service in the home. Once a week the women of the Alliance meet to sew for the children of the Mission Free School of the Church of the Messiah, which for fifty-six years has been a temporary home and school for neglected and dependent children. The Board of Managers is made up of members of the Alliance, so the management of the school and clothing the children form the two important activities of the Alliance. In addition to the work done for the Mission Free School, the Alliance each year appropriates contributions to Unitarian churches and schools by the National Alliance for assistance. The appropriations last year, besides those usually made for Calhoun School, Meadville Students and Pacific School, included Alleghany Church, Campbell College and the church at New Orleans. The sum realized by our annual dinner and sale makes these appropriations possible. The work of the Alliance is along the same

established lines as in the past; there are no innovations to report, but we feel that there has been sincere effort and progress. The Alliance is well organized and secures the cordial support and co-operation of its members.

Unity branch of St. Louis has nearly completed a most successful year with its usual activities. "We are always torn between our desires to do more denominational work and the many urgent calls to aid in the great needs for social betterment in our own city. In the study class we have enjoyed several literary meetings, and have had lectures from the foremost social workers in St. Louis. It has been our habit to have one member read aloud from Stevenson for an hour at nearly every meeting. Unity branch is a strong one, less absorbed than some in the business of making money, but earnestly seeking to help the growth of Unitarianism, and to make St. Louis a better city to live in.

The Women's Alliance of All Souls' Church, Kansas City, found a rummage sale a successful and easy way to raise money for repairs. "We have sewing meetings every Friday. We have been doing some charity work, including gifts to the Florence Crittenton Home and the Girls' Hotel. We are now paying a scholarship to the Juvenile Court. Are making plans to have social dinners frequently."

The Ladies' Aid Society of Alton, Ill., has held regular meetings, and had several entertainments during the winter. Are planning a birthday party to pay the A. U. A. installment. Small bags are sent out with a "poetical effusion," requesting that as many pennies as one is years old be placed in the bag and presented as admission at the door.

The Anna D. Sparks Society of Alton, Ill., has a membership of twenty-one. Though several are out of town for the winter, they still retain interest in the society. The meetings are held every alternate Tuesday, and the sewing of infant outfits is the main work. Monthly suppers are given under their auspices and of the Ladies' Aid Society. Donations have been sent to Eugene, Ore., and to Farmington, Me.

The Ladies' Industrial Society of Quincy, Ill., has at present twenty-seven members. It meets fortnightly at the homes of the members, occasionally holding a business meeting in the church parlors. During the past year it has aided in the financial support of the church, has contributed to the social life by giving suppers, has responded to a number of requests for articles for sales, has sent fruit and flowers to those who were ill or suffering from bereavement, and has done a generous amount of sewing for the orphan children of one of our city's charitable institutions.

The Central Mississippi Valley Associate Alliance held its autumn meeting at Alton, Ill. It was purely a social meeting. After a generous luncheon the visitors were given an opportunity to see Alton. Automobiles were in waiting, and we were whirled over miles of beautiful country which surrounds this foreign-looking town. In January the three branches met at the Church of the Unity, St. Louis, Mo., and were entertained by a scholarly paper given by Mrs. Fanny Lachmund, on her "Impressions at the Berlin Liberal Congress." It was a most interesting address, followed by discussion. There were eighty people at the luncheon, and many more came in the afternoon. The next meeting will be with the Eliot branch in May.

Illinois.—This year Illinois reports a steady growth of the Alliance spirit, each branch being alive to its obligations to itself, the church and the community. One old branch has been revived, and early in April the branches at Buda, Davenport, Geneseo, Moline and Sheffield expect to form an associate Alliance that may be a help and inspiration to each member.

Buda reports: "After a long vacation we have resumed our regular meetings, with dinner or supper as it seems best at the time, thus giving the members an opportunity for social intercourse and outside friends to meet with us."

Urbana.—"We have twenty-eight members, and one regular business meeting each month, with a social hour, to which all women of the congregation are invited. We aim to have a church supper once a month. As our church is a new one and we want a pipe organ, the Alliance hopes to have earned enough to pay for one next year. Have responded to all appeals, and while we were not able to give as generously as we should have liked, we gave what we could. One of our members took a trip around the world and has been giving us some delightful talks on her travels, which has increased our attendance and interest."

Chicago.—The branch of Unity Church opened the season, Oct. 10th, with a tea, to which all the ladies in the congregation were invited. "We have just finished nineteen dresses for 'The School Children's Aid,' and have done much other sewing. Have given $5 to the Lakeview Juvenile Protective Association, and $10 to the Frederick Douglas Centre. Nine dollars was contributed for Christmas gifts to janitor and helpers, and $100 to help the church. Addresses have been given on the institutions helped, and by Mrs. Delano on "The

Ethics of Service." Roll is called at each meeting and is responded to by a quotation or verse. The Courtesy committee call upon members who are in trouble or ill, and bring us closer together and strengthen us as a society. The good fellowship at our meetings is most inspiring. The early part of the year was most discouraging, yet we rose above it, as good Unitarians can and must do."

The meetings of the Alliance of the Third Unitarian Church, Chicago, were held every week until the holidays, preparing for the annual sale and making garments for the Children's Aid Society. Since January, literary meetings have alternated with sewing meetings, and the attendance has been larger, perhaps owing to the presence of our new minister, Dr. M. Rowena Morse, at all of the meetings.

The Swedish branch, Chicago, now counts twenty-two members. The meetings are opened with the reading of a hymn, and various subjects are discussed. The third of March the Associate Alliance met with this branch, about seventy members being present. One bazaar and one handkerchief sale have been held. All appeals in WORD AND WORK have been answered, and articles for fairs sent to ten sister branches." There are obstacles of many kinds in our way, but we are not discouraged. More of the Swedish women in our city will come to us as they learn to know and appreciate the liberal faith." The Post Office Mission Committee are faithful in distributing liberal literature, in the Swedish language, at the church door and by mail.

Evanston.—The Alliance of the Church of All Souls, with a membership of thirty, has held well attended fortnightly meetings, usually all day, at the homes of the members. Sewing has been done for charities and Alliance members have helped at Camp Good Will, a summer camp for Chicago people. A Cafeteria supper and Christmas sale have added to the sum laid by as a Church Parlor Fund, to be used some time in enlarging the church.

The Geneseo branch has held meetings every month. During the summer they repaired the interior of the church at an expense of $261. The young people who had formerly worked with the pastor in carving wood, decorated panels for the platform that added much to the appearance of the room. "In October we had the pleasure of entertaining the State Committee. A meeting much enjoyed, and we gained fresh courage for our duties. We adopted the plan of asking those present to give a quotation of merit. Recently the young people have organized a working society, and we hope to interest them more fully in the work."

Geneva, with a membership of only thirteen, proves its strength and interest by an average attendance of fourteen, ten of these being members and four visitors. Let the larger branches profit by its example.

Hinsdale.—This Alliance has met fortnightly, preparing for a Christmas sale and supper. A rummage sale and food sales were successful, and have assisted in the church expenses. All day sessions represent largely the social life of the church, and some helpful reading or speaking is usually provided to stimulate mental activity. The Cheerful Letter and P. O. Mission committees are doing faithful work.

At *Moline,* the Ladies' Aid meets once a month for a social time and to sew for the hospital or the visiting nurse, and strives to keep up an interest in the things for which they have worked for so many years.

At *Sheffield,* the new branch which was organized in November has a bright outlook. There are obstacles to overcome and faith that it will succeed. It feels the need of Alliance work and is ready to do it. Another year will prove how they have grown and helped others to grow.

Wisconsin.—The Milwaukee branch is holding three meetings each month. Two are all-day gatherings, where an informal lunch enlivens the sewing for charities. The business meeting is opened by devotional services, followed by a programme and discussions from members of the branch on topics such as "The Meaning and Ethics of Giving," "The Best Influences in My Life." This year's funds were raised principally by subscription. Fifteen dollars was set aside for appeals appearing in WORD AND WORK. Six dollars aid is given a pupil in the Girls' Trade School; $50 as Christmas gift (an annual one) to the Associated Charities.

Three social functions and various informal ones have been given by the Alliance, all adding to the pleasure of church life.

The Madison branch meets on alternate Wednesdays for sewing at homes of the members and gives a reception with programme on one Saturday of each month. These are well attended by old and young. A fair given in December, together with suppers and rummage sales, provided a pledge of $500 to the church. Sewing is done for charity. Good reports are given by the Cheerful Letter Committee.

Of Arcadia, it is reported that there are three women who hold afternoon entertainments in their parlors, to which they ask 10 cents admission, thereby earning $50 last year to send to the Western Unitarian Conference.

The Kenosha branch has a membership of 62, with an average of attendance of 50.

The first and third Tuesdays of each month are given to work and business meetings. On the last Tuesday a programme is arranged, with a musical number, a paper and discussion on topics varying from "The Moral Training of Children in School" to "Household Economies," and a study of Edward Everett Hale. Refreshments are served. On second Tuesdays socials are held in homes of the members. Money was provided for this year by a lecture course, under the auspices of the Alliance. This branch will entertain the Wisconsin Associate Alliance on April 25th.

Kansas.—The Kansas branches have during the past year been earnestly at work with different methods and differing results. The effort and need of money-getting has necessarily been an important factor with each, for the churches have been obliged to rely more or less upon their aid.

The Wichita branch numbers thirty-six, with an average attendance of eighteen. The Post Office Mission is gaining ground and doing fine work. The minister has charge of the Book Table, which has been quite successful since its beginning, only about a year ago, and added somewhat to the revenues of the Alliance. Mrs. Day is chairman of the Study Class Committee, and prepares an interesting programme for each meeting. Roll calls are answered by quotations. The annual sale was held in connection with the seventeen other churches of the city, with good results. A carload of waste paper is about ready to ship, and from the proceeds they hope to realize some seventy-five dollars or more.

The Topeka Alliance has worked equally hard, but has fewer members and has suffered serious losses by death and removals, and is evidently somewhat discouraged. Meetings have been held regularly, and a brave effort is being made to overcome the difficulties. These meetings are devoted to sewing and Bible study, conducted by the minister, in a very instructive and interesting manner. The chief sources of revenue have been the vacuum cleaners and church teas. A trustees' banquet was helpful in promoting a feeling of good fellowship.

The Lawrence branch held for its first entertainment a musical social. A Study Class has met every two weeks, alternating with business and work meetings. Study Class afternoons have been opened with current topics, religious and ethical. Mr. Sunderland's book, "The Origin and Character of the Bible," has been used, and interesting discussions followed the reading. The annual fair realized $168, including $30 receipts from the Book Table, which is an important factor in the work. A reception was given to University students and friends, a number of whom belong to the church, and they have the use of the church parlor for social gatherings. One hundred and twenty dollars have been paid towards the organ and piano funds, also $40 for folding chairs and tables. A rack has been placed in the City Rest Room, filled with Unitarian literature. Mr. Bennett continues to conduct the Post Office Mission, which has resulted in an extensive correspondence, through which a number of members have been added to the church.

Nebraska.—In the entire State of Nebraska there are but three Unitarian churches,—but there are four Alliance branches.

The Omaha branch has been dormant for several years, but the new minister, Mr. Lilliefors, writes that it is about to be revived, and there is great promise that a strong organization will be formed in the near future.

The church at Ord is without a minister, and the nine members of the Alliance have been unable to do any work this year, ill health and pressing home duties preventing. They are planning, however, to finish paying for the church during the coming year.

Probably the smallest Alliance branch in existence is at Republican City. There are but three members. Republican City has no Unitarian church. The director was in hopes of receiving a report of this branch, and is sorry none has come, as we all would we interested in hearing a report from these brave women.

Lincoln has a branch with eighty-five members. There are two meetings each month. On the first Wednesday the business meeting is held at 2 p. m., the women coming together at the church for a luncheon at 12.30. This is prepared by three of the members each time, and a small charge is made to cover the expense. On the third Wednesday the Alliance is entertained at the home of one of the members. No business is done at this time, but each one carries her work, and refreshments are served by the hostess. This meeting is called "The Kensington." The Alliance is divided into five circles, and the members of these meet whenever they choose. One circle has been making aprons for sale, another held a "market" down town, one gave an entertainment and another a breakfast. Circle No. 1 has charge of the Dramatic Club, which is made up of the young people. The money raised by the circles is used in repairing and remodeling the church.

The Alliance as a whole provides music for the church service, helps the Sunday school and contributes to the city charities,

Money has been raised by a rummage sale (which is held each year in October), by a "Waffle Booth," which the Alliance has charge of each fall at the State Fair, from which was cleared $450 this last fall. We have found it impossible to have any study classes or lectures, as a large majority of the Unitarian women are interested in such work in connection with the Woman's Club or other similar organizations. The P. O. Mission work has been of great importance and a good work has been done. Unitarianism is new in this large free West, and many inquiries regarding it have been answered by pamphlets, sermons and letters. Last year there was a special demand for literature, as the minister published a brief sermon each morning in the leading daily paper of the State. The Unitarian gospel is carrying good news to many in this new country, who feel it is almost too good to be true.

We are sorry to be obliged to correct a serious mistake in the last WORD AND WORK. By some unaccountable mix-up of type the reports for Rowe and Pittsfield were confused and Pittsfield received the credit of both. It was Rowe that sent two little boys to Boston and is planning to raise an endowment fund for the church, and it is Pittsfield that will entertain the Connecticut Valley Conference in May.

The attention of all branches is called to the coming Fair to be held by the branch at Rowe, in August next, to aid in the endowment fund mentioned above.

Grace Chapel, Green Harbor, Mass., will hold its annual Fair on August 9 and 10, and any contribution will be gratefully received and acknowledged by the secretary, Mrs. Lizzie M. Peterson.

The Calgary Alliance would be glad to sell its cook book to other branches. The price is twenty-five cents. The recipes are in some respects unusual. Address Miss Mary Christie, 530 Fifteenth Ave., W. Calgary, Alberta, Canada.

Arrangements are in progress by the President of the American Unitarian Association for securing the services of Rev. M. R. Scott of Leeds, Eng., for a series of Unitarian services at Winnipeg, and afterwards at Vancouver, where there is every prospect of establishing large self-supporting Unitarian congregations with strong Alliance branches.

The New York League of Unitarian Women will hold the next meeting May 5, 1911, at Montclair, N. J. The Montclair Branch Alliance has, within the year, come back to the League membership, and the May meeting will have a double significance therefore. The subject of the day is, "Causes of Poverty." Rev. Anna Garlin Spencer is to address the meeting.

A communication has been received by the Executive Board from Rev. Mr. Wendte, presenting an appeal from Miss Mary B. Westenholz of Denmark, the only woman member on the International Council.

Miss Westenholz is a Unitarian lady, residing in Copenhagen, where she has founded, with the assistance of other like-minded persons, a free church, which is absolutely Unitarian in its principles and methods. Of this church she is not only the inspiring soul, but also is a large contributor towards its support. Miss Westenholz gives a large part of her time and means and enthusiasm to the support of the society. To extend its influence she has founded a monthly review, *Protestant Tidings,* which has quite a circulation among the clergy of Denmark, the professors at the University and other quarters. She has been much handicapped of late by a want of means in conducting this review. Its publication results in an annual deficit of about three hundred dollars. This she has met for some time past, in addition to all her contributions and service to the church. The latter is now self-sustaining, but the review needs financial support. It seems quite an important auxiliary in spreading the Unitarian faith among the people of Denmark.

Mr. Wendte says: "It has seemed to me that this appeal would come home with peculiar force to your National Alliance, proceeding, as it does, from a woman so eminent and devoted as Miss Westenholz. Would it not be possible to so far extend your operations as to do a little international work Your associations throughout the country have a deep interest in the international aspects of Unitarianism, as I have discovered through my visits to them and addresses during the past ten years. May I ask you, therefore, to consider carefully, and I trust favorably, the letter of Miss Westenholz, which I have turned over to your committee, and that something may be done by you for the international propaganda of Unitarian principles of religion and life in Scandinavia through the medium of Miss Westenholz's review, *Protestant Tidings.*"

[No definite action on this appeal was taken by the Executive Board, but the editor was directed to mention it in WORD AND WORK. The interesting letter of details is in the hands of the secretary for use by any branch desiring it.—ED.]

Unitarian Sunday School Society

Headquarters: 25 Beacon Street, Boston; 175 Dearborn Street, Chicago

Rev. William I. Lawrance, *President* Richard C. Humphreys, *Treasurer*
Louisa P. Parker, *Clerk* John H. Edwards, *Chairman of Finance Committee*

What Do We Seek as a Sunday School Society?

We seek the privilege of serving. We are not asking for a great establishment; we do not plan or wish an impressive array of departments. While we should be glad at any time to enlarge our denominational boundaries by founding new schools that should some day be churches, we conceive our immediate duty to be that of vitalizing existing churches, working with the workers in promoting that without which they cannot grow or long endure,—the religious education of the oncoming generations. We see in the Sunday school movement the hope of the church and the most promising means of spiritualizing and moralizing society. The Sunday school takes—or should receive—more of the minister's time and energy than any other department of his work. It employs in religious service more men and women than any other agency. Its method, that of religious education, is recognized as the most scientific, as it has been historically the most effective, means of propagating what the church has to offer to the world. It deals with life at the time when mistakes are as yet unmade, when impressions can be most deeply stamped upon character, when the heart is young and the will waits to serve ideals. To save the child is to save the entire life; there is no other way. "When anything is growing," says Horace Mann, "one former is worth a thousand reformers."

We hold these things to be indisputably true: That life is a growth, not a mosaic; that religion is a natural impulse, not a force from without; that childhood is essentially reverent, sincere, eager to serve, and so offers precisely that opportunity for which the church might seek elsewhere long and diligently but in vain; that a man's first duty is to his children, and a church's first duty is to its young people; that, though all else be secured, if this opportunity is lost, all is lost; that in religious education lies the hope of a better manhood and womanhood; that in the Sunday school of any church is found the hope of its future; and that in the prosperity of its Sunday-school movement lies the destiny of any denomination.

We ask of Unitarians a bare living. The Sunday School Society has no work of its own to do,—absolutely none. We have no excuse for living save as we live in and for our schools and churches. We can say with assurance to our people: It is your work we are trying to do. Help us to print books for your children, books which furnish that presentation of religion which you can find nowhere else, and which we will provide for you at cost of publication. Help us to publish a Sunday-school paper—at less than cost—that will provide pure reading for the young and will serve to make more attractive the schools in which they are to be taught the deepest things of life. Make it possible for us to place in the field not one man, as now, but a sufficient force of trained men and women, who can go from place to place, encouraging workers, rousing parents, guiding teachers. The rule of our Society headquarters, adopted on the incoming of the present admin-

istration, is "Nothing but Sunday-school work in this office." The motto of the president of the Society is, "A minimum of time in the office; a maximum of time in the field." The president, when in Boston, and his efficient secretary at all times, are in plain view from the hallway, and gladly welcome visitors, on the sole condition that they come to talk about Sunday-school work. It is our ambition, it is our determination, to come into the closest and most vital contact with our ministers, our churches and our lay-workers. This it is given us to do as perhaps it is given to no other organization existent or possible to be organized among us, for we deal with childhood and youth and maturity, with the workers and with the ones for whom they labor,—so approaching all ages, and with a message central and commanding.

What proof do we offer that we are at least trying to meet these heavy responsibilities and to occupy this great field? Gladly acknowledging all that has been done through the eighty-three years of the Society's earlier history, the present administration feels that it must stand upon its own record if it is to justify its appeal for approval and for a larger opportunity. That administration began with the first of last June and has been responsible for the Society's conduct for ten months. Two—perhaps three—of these months represent the period of the year's least activity in Sunday schools. It is yet too early to present full reports of the year's work. These will be presented at the Annual Meeting, which occurs on the 26th of May. Some things, however, may already be stated in anticipation of those reports.

1. The Board of Directors has been most active and efficient. It was announced at the beginning of the year as the policy of the administration that "The Directors shall direct." The monthly meetings have been attended by all who could possibly come, sessions have lasted from two to three hours, discussions have been vigorous. On two occasions the Board has been called together in extra sessions, the attendance at these called meetings being equal to or even exceeding that at the regular monthly gatherings. Not a plan has been adopted or activity begun without free discussion and full authorization of the Board. Members have served on committees, doing work that has seriously taxed their time and energies. Some have represented the Society at conferences and other gatherings, making addresses in the interest of Sunday-school work. Hundreds of letters have been written, scores of manuscripts read, hours—mounting into days—have been spent in work of various kinds, all as free-will offerings to the cause, by these devoted, unpaid workers. The president gladly acknowledges the devoted and efficient efforts of these noble men and women, without whose service the work that has been done could not have been accomplished.

2. In the publication department there was the less to do in view of the fact that the two previous years had seen unwonted activity in this field, so that the Society was well equipped with manuals for nearly all grades. During the year, the Beacon Series has been brought to completion, with one slight exception, which is promised in the near future. We have published one new manual, "Questions on Religion and the Bible," prepared by Mrs. Abby Peterson for her Southern work, but promising to be of much value for classes or for desk-use in any school. We have joined with other denominational societies in the publication of

WORD AND WORK, which is now taken by hundreds of Sunday-school teachers. One of our most significant acts has been that of changing the bimonthly Sunday-school paper to a weekly, *The Beacon,* reducing the price at the same time from forty cents to twenty-five cents a year, the change so commending itself to our young people that the subscription list has increased from eight thousand to eleven thousand, thus reaching a very much larger number. We have issued a new and re-classified Catalogue of all our publications, reducing prices wherever possible, and establishing a uniform price to all, so that the small buyers shall have all the advantages hitherto enjoyed by those able to buy largely. Our sales of manuals have been greater than in any previous year, and payments have come in far more promptly than heretofore. The business of handling our publications has been simplified in ways that have increased efficiency, while at the same time reducing office expenses by several hundreds of dollars a year.

3. One important feature of the present administration is that the President of the Society acts also as Field Secretary, office details being conducted by an office force that has been reduced in numbers but increased in efficiency, the president directing all by daily contact with the office, whether in Boston or afield. His first report, to be given at the Annual Meeting in May, will show that he has traveled during the year many thousands of miles, has visited churches in over a score of States and has addressed several hundred gatherings. Sermons on religious education, lectures before schools and institutes, addresses to conferences, Alliances, parish gatherings and teachers' meetings, have brought valued opportunities for the presentation of his message, and have led to acquaintance with a goodly army of religious workers,—an acquaintance boundlessly enriching and full of promise for future co-operation. He gladly testifies that the year has thus been the richest of his life.

We ask a large support, because we ask nothing for ourselves but all for the cause. Experience has shown the urgency of the need, the readiness of ministers, churches, schools and workers to respond to our offered service, the largeness of our opportunity. We unhesitatingly assert that no cause appeals so urgently to loyal Unitarians to-day as does that we represent. The home, the churches, the denomination, and, not the least, the children of our own household, join in our appeal as they are vitally concerned in our success. Do our people know that we are trying to do the largest work Unitarians have in hand or could possibly undertake, with an income pitiably small? Do they know that not one of the great denominations save our own thus neglects its most vital interest, so that instead of leading, as we should, in this field we lag at the rear of the column? Will they long be willing that the church that stands preeminently for culture shall be the one among churches most to neglect the cultural method of religious work? Denominational pride should join with solicitude for denominational progress in stimulating us to a determined and concerted effort to win our rightful place in the religious world, while an intelligent appreciation of religious education as the one best means of securing efficient manhood and womanhood should join with love for our own young people in leading us to develop our educational agencies to the highest possible state.

What we specifically ask is an income that will enable us to do what already waits and pleads to be done.

1. We need at once a second worker in the field. The president is with some school every Sunday. Even so, it would take him ten years to make his first round of visits. It should be noted that this work cannot be done at long range, but must be done by the presence, personality and direct counsel of the leader. A second worker would at once find his time fully taken and his strength fully taxed; the work waits his coming.

2. Our existing publications need additional teaching material, making these manuals, admittedly among the best ever published, more available for the use of the teachers in our schools. We need other manuals to supplement some of the grades, notably the higher, so that we may have worthy materials to offer college students and college-bred men and women. Most of all we need illuminated material for kindergarten and primary classes. When we find Unitarian schools using for their youngest pupils cards, pedagogically suitable but inculcating dogmas that have not been tolerated in any Unitarian pulpit for seventy-five years, it is time we prepared material for our own little ones.

3. Religious education is advancing so rapidly that we need among our workers someone whose academic training prepares him to stand in the fore-front of the movement, who shall supervise our publications, advise our workers and teach the teachers of our schools how to do their work. The best, here as elsewhere, is none too good.

Twenty-five thousand pupils in the Unitarian Sunday schools of the United States and Canada ask to be led in their religious development. Three thousand five hundred teachers and officers in these same schools are doing noble service, but with inadequate materials and leadership. They all look to the Unitarian Sunday School Society for supplies, inspiration, guidance. Shall they look and plead in vain? Not if our plea is heard. Not if our people see the opportunity, feel the grip of duty, and join in the work.

The Western journey of the President, announced in the last number of WORD AND WORK, is now an accomplished fact. Traveling more than four thousand miles, through twelve States, visiting sixteen cities and towns, and holding twenty-eight meetings, he was able to come into close relations with workers in widely separated parts of the country. Everywhere there was a hearty welcome and enthusiastic co-operation in the common attempt to solve what all felt to be a vital problem. The churches visited seemed clearly aware of the denominational aspects of Sunday-school work, and responses to the support of the Society were hearty. Whatever may have been the profit to the churches and schools visited, the president feels that for himself the trip was educative in the highest degree, for, though of the Middle West by birth and early experiences, his acquaintance with the churches of the Mississippi Valley was limited. He is more inclined than ever to give weight to the saying of one of our most prominent denominational leaders, that the hope of the Unitarian body in America lies in the Mississippi Valley. He is glad to feel also that in our common interest in the religious education of the rising generation Unitarians everywhere have a common bond of great value, so that whatever promotes the cause of the Sunday schools in our various churches and of our Sunday School Society promotes the unity as well as the vigor of our Unitarian church.

Young People's Religious Union of the Unitarian Church

Headquarters; Room 11, 25 Beacon Street, Boston

REV. HENRY H. SAUNDERSON, *President*

Miss GRACE R. TORR, *Secretary* Mr. O. ARTHUR MCMURDIE, *Treasurer*

Board of Directors

The ninth regular meeting of the Board of Directors of the Young People's Religious Union for 1910-1911 was held in room 11, 25 Beacon St., Boston, Mass., on Tuesday, April 4, 1911, at 2.30 o'clock.

President Saunderson presided, and there were present: Miss Burrage, Miss Cline, Mr. Lyon, Mr. Schumacher, Miss Simmons, and the secretary.

The matter of highest importance considered was that of incorporation. The vote passed at the Annual Meeting last May was read by the secretary. The president reported that a meeting had been held, in accordance with that vote, to form a corporation under the name of the Young People's Religious Union. Articles of agreement have been signed, application has been made to the Secretary of the Commonwealth; these have been acted upon and a charter granted, which charter the secretary then read. And upon motion, duly seconded, it was unanimously voted: "That the officers of the present unincorporated Young People's Religious Union be and hereby are authorized and directed forthwith to pay all bills and liabilities of every sort against it, and that immediately thereafter, they be, and hereby are, authorized and directed to turn over to the proper officers of the Young People's Religious Union, a corporation duly organized under the laws of the Commonwealth of Massachusetts, all the books, papers, funds, property and assets of every name and nature of the present unincorporated organization, and that thereupon further existence of the Young People's Religious Union as an unincorporated body be and hereby is terminated."

GRACE R. TORR, *Secretary.*

Fifteenth Annual Meeting

The young people of our denomination have come to take a deep interest in the activities of Anniversary Week. Of course, the principal day of the week to us is Young People's Day, occurring this year on Thursday, May 25, when the fifteenth annual meeting will be observed. The business session takes place in the auditorium of the South Congregational Church, corner Exeter and Newbury streets, Boston, Mass., at 2 o'clock; at this time the election of officers will take place, the annual reports will be read, and other regular business will be transacted.

Immediately following the business session, the Boston Federation will tender a reception to the outgoing and incoming officers, from 5 to 6 o'clock. At 6.15 a collation will be served to the delegates, and at 7.30 the public evening meeting will take place in the church, to which all interested are cordially invited. Three different addresses on our years' work will be made on the subjects, "Our Field Work," "Co-operation in Religious Education" and "The Work in College Town Churches." Special music will be rendered by a chorus of young people, under the direction of the

Music Committee of the Boston Federation.

Every union, in good and regular standing, is entitled to three voting delegates. Distant unions, whose delegates wish entertainment over night, should give ample notice of such a desire; and in case circumstances arise, making it impossible for these delegates to attend the meeting, some notification of this change should also be sent. The credentials for the delegates will be sent with the call for the meeting, at least two weeks beforehand; any failure to receive these should be made known to the national secretary *at once*.

Hospitality During Anniversary Week

The Boston Federation, in co-operation with the Unitarian Hospitality Committee, is planning for the reception and entertainment of the delegates to the Young People's Religious Union meetings, to be held Thursday afternoon and evening, May 25, 1911, at the South Congregational Church, corner of Exeter and Newbury sts., Boston.

The officers of the Young People's Religious Union will receive at the conclusion of the afternoon session, and at 6.15 a collation will be served, to which all delegates are cordially invited.

Through the courtesy of the larger committee, delegates will be welcome on Thursday, May 25, to the luncheon at Bulfinch Place Church, upon application that morning at the American Unitarian Association headquarters, room 3, 25 Beacon St., Boston.

Delegates who may wish to remain in Boston over night will be gladly entertained by members of the Boston Federation by communicating with Miss Grace R. Torr, secretary of the Unitarian Hospitality Committee for Anniversary Week, 25 Beacon St., before May 15.

FRANK E. COOK,
Chairman Hospitality Committee of the Boston Federation.

Seventh Biennial Bazaar

To many of our workers it hardly seems possible that two years have elapsed since we were working for the sixth biennial bazaar. Now another is at hand, claiming our interest and loyalty. What shall we do to help? Ask yourself, your union, and your federation this question. Then set to work, enlist your neighbors, friends, and co-workers in the Unitarian cause, and the fair will not fail to be an unqualified success. Anyone wishing to help a special table, or desiring to assist in any way, either by personal service, suggestions, articles or money, should address Miss Floyd, at 56 Magnolia St., Dorchester. Mail sent to 25 Beacon St., Boston, will be forwarded.

The following tables have thus far been taken: *Candy,* by the Cudworth Guild of East Boston; *Dolls,* by the Wollaston Union; *Household,* by the Disciples' Guild of Boston; *Life Membership,* by Miss Melvin of Concord; *Lunch,* by Channing Clan of Newton; *Mystery,* by the Junior Committee of the First Parish, Cambridge; *Preserves and Pickles,* by the Franklin (N. H.) Union; and *White,* by the Nathaniel Hall Society, Dorchester. All of these tables will require additional help and support, so if you have already selected one of these, do not hesitate to write and say so. It is the "all-togetherness" that is going to count and spell *success* for the Seventh Biennial Bazaar.

These make up the general Fair Committee:

Mrs. Robert Gould Shaw, *Honorary President.*
Miss Mallie J. Floyd, *Chairman.*
Miss Emily J. Cline, *Secretary.*
Mr. O. Arthur McMurdie, *Treasurer.*
Miss Caroline B. Brown, of Newton.
Mr. J. Harry Hooper, of Wollaston.
Miss Harriet E. Johnson, of Boston.
Mr. John H. Wilson, of Cambridge.

Notes from the Field

Billerica, Mass.—From the ashes of the old Young People's Guild has arisen a Parish Club that has already proved its worth, although of very recent origin.

Boise, Idaho.—"The Young People's Union is now commencing the second half-year of its existence and activity. The object the young people of the church had in view when they organized the union has certainly been well sustained from the outset. The Union has held regular Sunday evening services, and many worth-while programmes have been brought forward by those in charge. Members of the church and others friendly to liberal religion have read papers and led in the discussion of topics as chosen by the leader of the evening. In this way the religious life of the church has been forwarded very perceptibly by the Union. The Union has helped greatly in the social life of the church, by having had several mid-week functions and entertainments, besides conducting a series of fortnightly dances running through a period of four months. In addition to this, a Reading Circle, allied with the Union, has been meeting every Monday evening in the church study, and a number of people have been brought in touch with the church in this way. It is the plan of the Union to carry out a still more extensive work in the direction of making the church a centre of influence and interest, both religiously and socially, for the people of Boise."

Newton, Mass.—On Sunday, April 9, a neighborhood meeting of the unions in Newton, Newton Centre and West Newton was held for an evening of mutual uplift and helpfulness; several similar gatherings have taken place during the season, proving of worth and interest to all.

Philadelphia, Pa.—The Joseph May Young People's Union of the First Unitarian Church has been organized and recently joined the national organization.

Roxbury, Mass.—The De Normandie Guild connected with the First Church, although small as to numbers and strength, has just joined the national union. Here is another instance of a society's taking a definite name, in honor of a much-loved minster.

Report on certain Nebraska, Colorado and California churches, by Rev. Henry W. Foote, Field Secretary:

My first stop on my journey to the Pacific coast was at Lincoln, Neb., where I preached on Sunday, March 5, and afterwards addressed the Sawyer Guild The Guild is in excellent condition and consists almost entirely of university students,—alert and interested. The work of the students who have been assisting Mr. Weatherly has been excellent, and nowhere has the value of such student work been more successfully illustrated. Mr. Weatherly has had a young man helping him the whole year, and now, in addition, has employed a young woman graduate for the second half year. I met both these assistants and found them a very nice pair. The Union will be glad to hear of the success of this venture at Lincoln. Mr.

Weatherly hopes to be able to employ the same helpers next year.

Of the churches which I visited in Colorado (Greeley, Fort Collins, Colorado Springs), Fort Collins is the only one with a young people's society, the other churches being without any active group of young people. At Fort Collins I addressed an evening meeting of the congregation and afterwards had a good deal of conversation with some of the young people. Rev. John C. Mitchell has organized them into a social club.

There are clubs of young people at several of the churches I visited in California,—at Redlands, Pomona, Los Angeles, San Diego, Santa Barbara and San Jose.

At Redlands there is the Channing Club. At Pomona there is great activity. The assistant minister, Mr. MacReynolds, has successfully organized a large and vigorus Outlook Club, a kind of enterprise for which he is well adapted. The Outlook Club is apparently the successor of the Y. P. R. U. there. The mainspring of the club is in the Unitarian church, but it has many members from outside who do not call themselves Unitarians. I preached at Pomona on Sunday, March 12, but had no opportunity of speaking directly to the club, though I met various of its members.

On the evening of March 19, I spoke in the church at Los Angeles to a gathering supposed to include representatives of the Liberal Young People's League of the Los Angeles church, of the Pomona Outlook Club, and of the Y. P. C. U. of the Universalist churches at Pasadena and Los Angeles. The Los Angeles Young People's Liberal League is fairly active, running largely to entertainments, but interested also in social service work.

At Santa Ana there is no young people's society, though there are several active and energetic young people taking part in the church life.

At San Diego there is an active and successful Outlook Club, made up of young men and women getting established in life. The society is just moving into its new building, with rooms admirably adapted for the Outlook Club's needs; young people are affiliating with the church; and there is every reason to look forward to an era of healthful activity on the part of the club. I met its members on the evening of March 22, and told them of the Y. P. R. U.'s work.

At Santa Barbara I spoke on the afternoon of March 25, to the club of young people in the parish house. The club is made up of boys and girls in high school,—a nice group,—and was organized by Rev. B. A. Goodridge to hold them in the church when they got too old for Sunday school. Their activities are mostly social, but the girls sing in the choir, and both boys and girls help in various ways in the church.

I spoke at San Jose, on the evening of March 24, to the Cranford Club of the Unitarian church. This is nominally a young people's club. There is opportunity for a good club here on account of the presence of an excellent Normal School in San Jose, as well as of the high school, which contributes some members. I spoke to the club about the Y. P. R. U. work.

I will report later on the other churches visited.

Unitarian Temperance Society

REV. JOSEPH H. CROOKER, *President*
Roslindale, Boston, Mass.
(To whom all communications should be sent)

RICHARD C. HUMPHREYS, *Vice President* REV. A. D. K. SHURTLEFF, *Secretary*
CHARLES H. STEARNS, *Treasurer*, Brookline, Mass.

Annual Meeting

The next annual meeting will be held in King's Chapel on Thursday, May 25, at 3 p. m. As this will be the twenty-fifth anniversary of the organization of the Society, the Executive Board is planning to make it a specially interesting occasion. After the reports of the work of the year, the election of officers, and a brief statement by the President of his observations and conclusions respecting the temperance situation in the South during the past winter, three addresses on different phases of the temperance movement will be given by Rev. Christopher R. Eliot, Mrs. Frank L. Young, and Rev. Charles F. Dole, D. D.

It is hoped that there will be a large attendance of the friends of this great cause, which we venture to claim is one of the most important that will come before any of the numerous gatherings of anniversary week: a vital matter that more intimately concerns the welfare of more human beings than any other now before the American people. The officers of the Society therefore most earnestly solicit the support and co-operation of Unitarians, and they confidently appeal particularly for the presence at that time of the men of our churches, both old and young. The cause deserves a wider recognition and a heartier support than it has received in recent years. We ask you to mark ours as a meeting that you will make special efforts to attend.

Does Alcohol Quicken Brain Action?

Some think that alcohol quickens brain action. But very careful experiments to determine the real effect of alcohol on brain action have been performed by scientists and medical men of every civilized nation; and all these have demonstrated the fact that alcohol even in very small doses interferes with the highest use of the brain. One series of experiments was tried upon expert compositors. It was found that the actual loss of working power caused by the small dose of alcohol was nearly nine per cent. However, "the men *believed* throughout the experiment that they were doing better and quicker work when taking alcohol than when abstaining, although the actual facts were the reverse."

In the Swedish army a series of important experiments in target practice were made upon a number of picked soldiers and non-commissioned officers. "When alcohol had been given, the result was thirty per cent. fewer hits in quick fire, although the men *always thought* they were shooting faster, whereas actually they shot much more slowly." When slow aiming was allowed, the difference was even greater, and, as before, against and not in favor of alcohol.

Another investigator studied the duration of the effect of alcohol in light doses, and found that the result lasted all the following day, causing a dulling of mental labor, although the subject was under the impression that his work was as good as usual.

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A MINISTER OF GOD

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Price, $1.00 net; by mail, $1.08

CHRIST: THE BEGINNINGS OF DOGMA

BY

Professor Dr. JOHANNES WEISS, of Heidelberg

Translated by V. D. DAVIS

In this, the latest addition to the "Theological Translation Library from the German," Dr. Weiss deals with the problem of the development of the dogma of the Deity of Jesus Christ, and especially with the evidences of its earlier stages as found in the New Testament, tracing the definite steps in the evolution of belief away from the simple humanity of Jesus towards his deification. And so the idea of Jesus being the "Christ" is the beginning of dogma in the early Church.

The author indicates what a prominent part was played by Paul in this development; yet in spite of the growth of Christological ideas, which find expression in the composition of the gospels, Professor Weiss makes it clear that in the earliest tradition Jesus was thought of "as 'Teacher,' as a readier scribe, of loftier spirit, a 'prophet,' as herald of the Kingdom of God."

The book is a study in evolution and in criticism. It is an excellent example of research into the nature and limits of thought to be found in the New Testament Scriptures. The author is here the man of science using his microscope; he is also comparable to the chemist, analyzing and synthesizing what he finds, and to real effect, for the labor ends in illuminating discovery.

Price, $1.00 net; by mail, $1.07

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AMERICAN UNITARIAN ASSOCIATION

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